THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 34, Vol. XXI. Saturday, August 20, 1859. Price One Penny.

TEMPTATION.

BY ELDER WILLIAM JEFFERIES.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—JAMES.

Infinitely numerous and varied are the temptations to which the children of men are subject, from youth, till summoned to lay down worn-out mortality. Temptations are strictly essential in order to constitute this probation what its name literally signifies—a state of trial. This is self-evident.

If we give probation its full meaning, and take the broadest and most comprehensive view of a state of trial, we shall find it embracing all the eternities that can possibly be conceived of in the past and future; for what are all the eternities that immortal man can *now* possibly grasp, or that even all the Gods of eternity can *now* possibly conceive of, or *ever will* be able to conceive of, in their future advancement, when combined, but one vast, grand, and glorious state of trial for innumerable intelligencies? In our first, second, and third estates, we have our agency, and are continually proving ourselves more or less valiant for truth and right, and are either loyal or disloyal in some degree to our heavenly Father; and when we have vanquished death, hell, and the grave, and are exalted to thrones in the mansions of God, we shall continue to prove ourselves, according to our capabilities, intelligence, nobility, powers of progression, and ability to perform the work of celestial rulers throughout the innumerable cycles of a glorious eternity. But this point we will leave and confine ourselves to our mortal probationary sphere.

In this progressive state, school, or probation, man finds himself the subject of two powers—good and evil; the one inducing to everything beneficially instructive, exalting, ennobling, truthful, glorious, and Godlike; and the other inducing to everything unbeneficially instructive, degenerating, ignoble, untruthful, inglorious, and Satanic. To one or the other of these powers may every thought, word, and action of man be traced, from his birth into this mundane sphere, till his time's sands have run their course, and he emerges into his third estate—that sphere where mortality forms no clog to the progressing spirit's journey back to its Father and God.

Lucifer sits upon a throne based upon rebellion against legitimate authority, and sends forth his emissaries to every nation, tongue, and people, striving to enlist the inhabitants of the earth in his service. They have a variety of inducements to offer in order to accomplish the desired object; but none answer their purpose so well as the glittering ore—gold. It glitters to tempt, tempts to deceive, deceives to destroy, and frequently destroys eternally. Millions worship at its shrine,

and are taught by the Luciferian ministry —"Ye shall have no other gods before me;" and, generally, they desire no other, but strictly observe the injunction and continue faithful devotees to the yellow deity. Such is the mania for this hell-begotten idol, which characterizes this immaculate generation, that, in many instances, the principles of honesty, equity, philanthropy, and respect for God and his laws are entirely repudiated; hence oceans of tears—rivers of blood; the cries of widows, orphans, and oppressed ascend to heaven for redress or deliverance in some way from the varied sufferings they continually undergo; tyrants, hell-inspired, assisted by pseudo priests—hell's most important auxiliaries—continue their inhuman brutality and their slow, cold-blooded, wholesale murder, while devils fiercely and exultingly chuckle at their success; for thus far their diabolical work is accomplished.

The Great Eternal's throne and power are eternally existent, based upon co-eternal principles; and he also sends forth his agents and representatives, who have numerous inducements to offer the human race to elicit obedience and secure their co-operation. Among others may be found earth's wealth; but this is not the only inducement. The power to produce and to continue producing wealth—the power and privilege of creating and rolling organized worlds into existence, peopling, governing, and leading them through all the various degrees of progressive perfection, redeeming, sanctifying, immortalizing, glorifying, presiding over, and enjoying them eternally, are guaranteed and certain, if the simple conditions are faithfully observed. An eternal existence in a celestial heaven, with the never-ending enjoyment of all the inconceivable blessings and privileges pertaining thereto, form the boon and grand inducement held out to mankind by our kind and loving Parent in heaven. These are the powers, inducements, and blessings, and men have their agency to yield to either—to heed the voice of God through his servants, resist the power of evil, and gain "the crown of life;" or, for the sake of the gaudy, ephemeral tinsel of earth, become slaves to his sable majesty, and barter blessings rich as heaven, knowledge high as the throne of God, power great as Elohеim's, and life and celestial enjoyments as endless as eternity. Who, possessing a sane mind, would sell such inestimable blessings and powers at so cheap a rate? Yet, if we judge all insane who do so, we shall find much lunacy on this sin-cursed, but otherwise fair earth of ours.

Numerous scriptural instances may be adduced as evidence of the truthfulness of the foregoing; but two will suffice. Jesus, the great Messiah and introducer of the humble, obedient, and true God-serving of Adam's race to the resplendent realms and powers of celestialization, was subject, when on earth, to the greatest of temptations. The Arch-Adversary, understanding measurably the magnitude and importance of the mission he had to perform, strove by the most powerful inducements at his disposal to deter him from his purpose and frustrate the designs of the Omnipotent. Showing him all the kingdoms of this world and the glory of them, said he, "All these things will I give thee, if thou wilt fall down and worship me." But the Son of God was proof against such an inducement. He "endured the temptation" and subsequent ones too, and was thereby entitled to and received "the crown of life."

Judas, the mercenary compeer of the illustrious Saviour of the world, could not brook the comparatively small temptation of thirty pieces of silver (probably shekels, value £3 8s. 5½d. present English money); but, for that paltry sum, sold the best friend he had or could ever reasonably expect to have on earth or in heaven, in time or eternity. Mark the contrast! Observe the relative value of the inducements, the resistance and non-resistance, and the results in both cases. The former was powerfully tempted, nobly resisted that temptation, relying on his Father for succour, and was exalted to eternally-increasing bliss ineffable and indescribable, and to powers and dominion at the right hand of God. The latter's inducement was comparatively insignificant, to which he ignobly yielded, and became a son of perdition, doomed to eternal exclusion from all those enjoyments, privileges, and powers his victim was heir to. Here are examples we should suppose sufficiently potent to induce resistance to every evil influence, and to deter from yielding to the same; for who will say that the reward of the Son of God is not desirable? and who would crave the reward of the hanged and damned Judas?

Moreover, the kingdom and government of Lucifer, being founded on rebellion against legitimate authority, must of necessity come to naught, and the man enlisted in his service will ere long find himself shorn of the benefits of his lucrative but dirty business, and his master deprived of his usurped sceptre and become powerless; while, on the other hand, the man who enlists in the service of the God of heaven, and continues faithful therein, will find that his Master will *not* be dethroned, but will eternally increase in power; and his own blessings, instead of being taken from him, will continue, to the joy of the possessor, and increase in number and magnitude for ever and ever.

Here, then, in point of duration, is another inducement to serve the God of Israel, that cannot possibly be offered by his Satanic Majesty. The wise will choose the "better part" and faithfully serve Him who is securely and eternally enthroned in power and majesty in the empyrean heaven. We find ourselves, then, the subjects of two powers—good and evil,—that we are constantly under the influence of one or the other,—that, although the latter may bestow some kind of gratification for a time, it will be short-lived, and our yielding to it will be self-injurious in time and end in our eternal detriment; but the former will produce true joy in life, create a hope that will reach beyond the limits of time and endure for ever, bestowing upon all its recipients and faithful subjects ever-increasing powers and blessings.

Oh, children of earth—fellow-pilgrims in probation, shall we, like Jesus and many of our ancient sires—like Joseph, Hyrum, Willard, Jedediah, and many others in this dispensation, strive to overcome every temptation to evil and gain the "crown of life"—the inconceivable and innumerable blessings of the eternal worlds, and thus increase our heavenly Father's glory? Or, for the sake of momentary gratification, shall we barter all the blessings we otherwise might be heirs to and enjoy—for ever exclude ourselves from the society, blessings, glories, and powers of the celestial mansions of our heavenly Father?

Let every one give these all-important questions the attention and consideration they demand, and, relying upon the arm of Omnipotence, determine to vanquish every seductive, damning influence they come in contact with in this probation; and, with heads erect, and spirits buoyant, victoriously march on in the strait and certain road to exaltations and eternal lives, marked out by the great Prophet of the nineteenth century.

We may have sore temptations here—
Useful too, in this probation,
To polish, brighten, and prepare
Erring souls for full salvation.

ORDINANCES.

BY ELDER CHARLES W. PENROSE.

Mankind are continually running into extremes. They will attach either too much importance to a subject or none at all. Particularly has this been the case in relation to the ordinances of the Gospel.

While some have placed their trust in ordinances, and have attributed to them mysterious virtues and fabulous powers, looking to them as the *source* instead of the *channel* of saving blessings, others have entirely rejected them, denied their necessity, and often ridiculed them, counting them foolish and powerless. The wise man will jump neither to the one extreme nor to the other, but, seeking for Divine assistance, will endeavour to understand the designs of the Almighty in the institution of ordinances, and, by humble compliance with all his requirements, will obtain the blessings of each.

It is not my intention, in this short article, to introduce all the ordinances necessary for mankind to receive: indeed, that would be impossible, seeing that many of them can only be revealed and administered in holy places specially set apart for the purpose, while others are yet among the "hidden things" and still numbered among the "secrets of God." But I will venture to offer a few remarks upon some of the simple things of the kingdom, trusting that they will not be devoid of interest and benefit.

That some ordinances are necessary for the salvation of mankind is evident, for God has instituted them and commanded them to be administered; and it would be charging Him who is all-wise with folly and trifling to say that they are not needed. But while we believe in their necessity and expect to receive the blessings which are promised upon obedience to them, we must not forget the conditions which accompany them.

Ordinances alone have no saving virtue —no power to bless; but when properly administered and faithfully obeyed, every condition being observed, blessings of priceless worth *flow through them* from their Great Author.

The ordinance of baptism, if shorn of its conditions, would be nothing but a bath, and its effects would be no more than "the washing away of the filth of the flesh;" but, when administered by one having authority from God to those who believe truly in Jesus Christ and repent humbly of their sins, it is the medium of communication from God to man of a boon so great that pen could not write its magnitude. "The remission of sins!" Who can comprehend the heaven-born joy that swells the heart of him who obtains that blessing—who can feel that freedom of the soul which seems to lift him from his earthly nature and rolls from his shoulders the burden of his transgressions? None but those who have righteously obeyed the ordinance—none but those who have received its privileges.

The ordinance of the laying on of hands, divested of its preparatory conditions, is of itself a mere form, valueless and without effect. But the Saint of God cleansed from his impurities, through faith, repentance, and baptism, by the laying on of the hands of God's Priesthood, receives the Comforter—the Spirit of truth—the light of eternity. The scales fall from his eyes, his mental blindness departs, and thankfulness overflows his soul as bright views of celestial things are presented to his eager gaze. *He* can testify that "it is profitable to keep the ordinances of God."

The ordinance of administration to the sick, without faith accompanying it, possesses no healing virtue; but the thousands of living witnesses who, through faith, the anointing with holy oil, and the laying on of hands, have been delivered from the agonies of pain and the grasp of the Destroyer, would, if all their voices could be heard, present such a mass of evidence to the astonished world, that surely sceptics would close their mouths, and those who declare that "It is all done away" would for ever after hold their peace.

The ordinance of the sacrament, when received thoughtlessly and unworthily, conveys no blessing. It is but eating and drinking; but when partaken of by the Saints who have prepared their hearts by self-examination, by determinations of improvement, and by forgiveness of personal injuries, then "the peace of God that passeth all understanding" rests upon them and the cords of their unity are drawn tighter around them. The bread then appears before them as a representation of his body, and the wine or water as a likeness of his blood, who said concerning the sacrament, "Do this in remembrance of me." They are thus led to think with gratitude upon the work he performed for their redemption, and to look with joy for his coming laden with rewards for the faithful; and these reflections are incentives to righteousness.

So with the rest of the ordinances of God's house. They may appear simple; to the world they may be foolishness; improperly administered or received, they may be worse than useless; but when attended to according to the instructions of the Almighty, eternal blessings and privileges, that cannot otherwise be obtained, are the results which are certain to follow. Through rejecting the ordinances of God, numbers will shut against themselves the door of the celestial kingdom; and, through perverting and changing them, many will entail upon themselves and upon those who follow them the just vengeance of an offended Deity.

Obedience to the ordinances of God is required of every soul that can understand them, and the voice of God in these last times to all the world is, "Turn, O ye children of men from the traditions of your fathers, repent of all your wickedness, and obey the ordinances of mine house; then will I smile upon you and bless you, and fill your souls with light and happiness." "Even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts."

The Lord shall come speedily, clothed in the mantle of his wrath, shooting forth the barbed arrows of his displeasure, shaking the universe with his indignation. Upon the wicked shall his vengeance fall; the pride of the rebellious shall turn into trembling, and the might of the boaster shall fail before his majesty. Who shall be able to abide the glory of his brow and stand in his presence unconsumed? They alone who have hearkened to his voice, who have kept his commandments, and have been washed, and purified, and prepared through his sacred ordinances.

THE GOSPEL.

BY ELDER HENRY W. BARNETT.

"What must I do to be saved?"

This was the inquiry of the Philippian jailer. The Apostle replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi.)

The professors of modern Christianity cling most tenaciously to this single clause of the chapter, vainly supposing it favours the doctrine of salvation by faith alone in Christ. They sum up entirely the conditions of salvation in these few words—"*Only* believe, and you are saved." This kind of teaching widely differs from the teachings of Christ and his Apostles. Jesus said to his disciples, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned." This is the teaching of Christ, and this is the Gospel. Who, therefore, has authorized any man to take away from the perfect law (the Gospel) the principle of baptism, thereby rendering the law and Gospel imperfect? Surely not the Lord. And even had he done so, he would have done it by means of revelation; and this all Christendom frankly denounce.

The Apostles, in their reply to the jailer, do not infer that he could obtain forgiveness and salvation by faith alone in Christ, as some would have us believe. But after he had been instructed to believe, which is the first principle of religion, "they spake unto him the word of the Lord, and to all that were in his house." And mark what followed—"And he took them the same hour of the night and washed their stripes, and was baptised, he and all his straightway." An inquiry similar to the jailer's was made by the people on the day of Pentecost. (Acts ii.) "Men and brethren, what shall we do?" Peter answered, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."

But, says one, "I was baptised when an infant; and now I consider faith alone in Christ quite sufficient." How were you baptised, when an infant? Were you baptised by immersion? "Certainly not. I was sprinkled, which implies the same." But sprinkling is not baptism.

It is the general opinion of Greek scholars that baptise signifies to immerse—to plunge beneath—to bury. Sprinkling possesses neither of these significations, and therefore sprinkling cannot be baptism. And this truth the Scriptures clearly establish. (John iii. 23.) "John also was baptising in Ænon, near to Salim, because there was *much* water there."

Now, if baptism was sprinkling, and sprinkling was the proper and legitimate mode of administration, there would have been no necessity for *much water*; for a little in a basin would have answered the purpose. But the fact that he required *much* water shows evidently that he wanted sufficient to immerse the believers.

Baptism is for the remission of sins. Infants have not committed sins, and therefore it is useless to baptise them. The pædobaptists generally do not believe infants are without sin; and to support this proposition, they refer to the words of the Psalmist David, "Behold I was shapen in iniquity, and in sin did my mother conceive me." (Psalm li. 5.)

I will here ask, *What is sin?* The Apostle Paul tells us that "sin is the transgression of the law." What law have infants transgressed? None. Then they are purely without sin. Some will contend

that because infants were circumcised at eight days' old, according to the law of Moses, for the same reason infants now should be baptised by the Christian Church, the former being a type of the latter. This is a weak mode of reasoning, because circumcision was expressly for *male* children; and therefore, to be consistent with this argument, they should now sprinkle male children only. Others will infer that there were infants in the jailer's house that were baptised, as it reads that "all his house" were "straightway" baptised. It seems there were no children in his house; and if there were, they were not baptised; for we are told that all in the house were taught the word of the Lord, and they went out and were baptised. Consequently, all in the house were capable of believing, hearing, and being baptised. Infants could not do this. Infants have no faith, for "faith cometh by hearing," &c. Infants are perfectly incapable of performing any of the requirements of the Gospel. There is not the most distant intimation of infant sprinkling in the Bible. We are informed that Jesus blessed little children and said, "Of such is the kingdom of God." Baby sprinkling is therefore clearly demonstrated unscriptural and purely an absolute invention of man. Baptism was administered to such as could repent, believe, hear, and obey. For instance—"But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised, both *men* and *women*." After they had been baptised by Philip, the Apostles from Jerusalem came and laid their hands upon them, conferring the gift of the Holy Ghost. (Acts viii. 12—14, 15.) "Now, when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost." Now, where this Gospel is preached, there will the holy influences, powers, and blessings be enjoyed by the people. As a tree is known by its fruits, so also is the Gospel known by its qualifications, which were copiously enjoyed by the Saints in apostolic days.

Jesus, in commissioning his disciples to go into all the world and preach the Gospel, promised, in confirmation of the truth, certain signs and evidences to follow believers. (Mark xvi.) He said—"In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

We will notice a few instances of these blessings following believers. The Apostle Paul, on one occasion, cast out an evil spirit. (Acts xvi. 18.) "But Paul, being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her; and he came out the same hour." On another occasion, we read (Acts xxviii. 3—5,) that "Paul had gathered a bundle of sticks, and laid them on the fire, and there came a *viper* out of the heat and fastened on his hand, and he shook off the beast into the fire, and felt no harm." He also administered to the sick. (Acts xxviii. 8.) "And it came to pass that the father of Publius lay sick of a fever and a bloody flux, to whom Paul entered in, and prayed, and laid his hands on him, and healed him." See also James v. 14, 15. When we talk about prophets, apostles, angels' visits, dreams, visions, revelations, gifts, and blessings, we are told that they have been done away—that all is locked up in the past.

The Gospel is like its Author—unchangeable and eternal. It is called "the everlasting Gospel," which John the Revelator saw an angel would bring to be preached to all nations and peoples in the last days. (Revelation xiv. 6.) The Apostle Paul pronounces a solemn denunciation upon any presuming to pervert the Gospel of Jesus Christ or preach a Gospel contrary to what he and his fellow Apostles had preached. (Gal. i. 6, 8, 9.) "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another's gospel, which is not another. But there be some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven preached any other Gospel unto you than that which we have preached unto you, let him be *accursed*." As if to impress all with its importance and the fearful consequences of perverting God's word, he repeats it. He goes on and states how he came in possession of this Gospel—"But I certify

you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The Gospel of Christ has been sadly perverted by the professors of Christianity, and their perversions are palmed upon the world for the genuine religion and Gospel of the Son of God. These are they who will ultimately come under this great condemnation. The everlasting Gospel is again, by the ministration of an angel, restored to the earth, and preached among the nations of Christendom by the Elders of the Church of Jesus Christ of Latter-day Saints. And when it has been faithfully proclaimed to all the world for a witness, then shall the end come—the destruction of the wicked.

HISTORY OF JOSEPH SMITH.

(*Continued from page 524.*)

[July, 1843.]

Sidney Rigdon, who was of a delicate constitution, received a slight shock of apoplectic fits, which excited great laughter and much ridicule in the guard and mob Militia. Thus the prisoners spent a doleful night in the midst of a prejudiced and diabolical community.

Next day Hyrum Smith and Amasa Lyman were dragged from their families and brought prisoners into the camp, they alleging no other reason for taking Hyrum Smith than that he was brother to Joe Smith the Prophet, and one of his Counsellors as President of the Church.

The prisoners spent this day as comfortably as could be expected under the existing circumstances. Night came on, and under the dark shadows of the night, General Wilson, subaltern of General Lucas, took me on one side and said, "We do not wish to hurt you nor kill you, neither shall you be, by God; but we have one thing against you, and that is, you are too friendly to Joe Smith, and we believe him to be a God-d——d rascal! and, Wight, you know all about his character." I said, "I do, sir."

"Will you swear all you know concerning him?" said Wilson. "I will, sir," was the answer I gave. "Give us the outlines," said Wilson. I then told said Wilson I believed said Joseph Smith to be the most philanthropic man he ever saw, and possessed of the most pure and republican principles—a friend to mankind—a maker of peace; "and, sir, had it not been that I had given heed to his counsel, I would have given you hell before this time, with all your mob forces."

He then observed, "Wight, I fear your life is in danger, for there is no end to the prejudice against Joe Smith." "Kill and be d——d, sir," was my answer. He answered and said, "There is to be a Court-martial held this night; and will you attend, sir." "I will not, unless compelled by force," was my reply.

He returned about eleven o'clock that night, and took me aside and said, "I regret to tell you your die is cast; your doom is fixed; you are sentenced to be shot to-morrow morning on the public square in Far West, at eight o'clock." I answered, "Shoot, and be damned."

"We were in hopes," said he, "you would come out against Joe Smith; but as you have not, you will have to share the same fate with him." I answered, "You may thank Joe Smith that you are not in hell this night; for, had it not been for him, I would have put you there." Somewhere about this time General Doniphan came up, and said to me, "Colonel, the decision is a damned hard one, and I have washed my hands against such cool and deliberate murder." He further told me that General Graham and several others (names not recollected,) were with him in the decision and opposed it with all their power; that he should move his soldiers away by daylight in the morning, that they should not witness a heartless murder. "Colonel, I wish you well."

I then returned to my fellow-prisoners, to spend another night on the cold, damp earth, and the canopy of heaven to cover us. The night again proved a damp one.

At the removal of General Doniphan's part of the army, the camp was thrown into the utmost confusion and consternation. General Lucas, fearing the consequence of such hasty and inconsiderate measures, revoked the decree of shooting the prisoners, and determined to take them to Jackson County. Consequently, he delivered the prisoners over to General Wilson, ordering him to see them safe to Independence, Jackson County.

About the hour the prisoners were to have been shot on the public square in Far West, they were exhibited in a waggon in the town, all of them having families there

but myself; and it would have broken the heart of any person possessing an ordinary share of humanity to have seen the separation. The aged father and mother of Joseph Smith were not permitted to see his face, but to reach their hands through the curtains of the waggon, and thus take leave of him.

When passing his own horse, he was taken out of the waggon and permitted to go into the house, but not without a strong guard, and not permitted to speak with his family but in the presence of his guard; and his eldest son, Joseph, about six or eight years old, hanging to the tail of his coat, crying, "Father, is the mob going to kill you?" The guard said to him, "You damned little brat, go back; you will see your father no more."

The prisoners then set out for Jackson County, accompanied by Generals Lucas and Wilson, and about three hundred troops for a guard. We remained in Jackson County three or four days and nights, during most of which time the prisoners were treated in a gentlemanly manner and boarded at a hotel, for which they had afterwards, when confined in Liberty Gaol, to pay the most extravagant price, or have their property, if any they had, attached for the same.

At this time General Clark had arrived at Richmond, and, by orders from the Governor, took on himself the command of the whole of the Militia, notwithstanding General Atchison's commission was the oldest; but he was supposed to be too friendly to the "Mormons," and therefore dismounted; and General Clark sanctioned the measures of General Lucas, however cruel, and said he should have done the same, had he been there himself.

Accordingly, he remanded the prisoners from Jackson County, and they were taken and escorted by a strong guard to Richmond; threatened several times on the way with violence and death. They were met five miles before they reached Richmond by about one hundred armed men; and when they arrived in town, they were thrust into an old cabin under a strong guard. I was informed by one of the guards that, two nights previous to their arrival, General Clark held a Court-martial, and the prisoners were again sentenced to be shot; but he, being a little doubtful of his authority, sent immediately to Fort Leavenworth for the military law and a decision from the United States' officers, where he was duly informed that any such proceedings would be a cool-blooded and heartless murder. On the arrival of the prisoners at Richmond, Joseph Smith and myself sent for General Clark, to be informed by him what crimes were alleged against us. He came in and said he would see us again in a few minutes. Shortly he returned and said he would inform us of the crimes alleged against us by the State of Missouri.

"Gentlemen, you are charged with treason, murder, arson, burglary, larceny, theft, and stealing, and various other charges too tedious to mention at this time;" and he immediately left the room. In about twenty minutes, there came in a strong guard, together with the keeper of the Penitentiary of the State, who brought with him three common trace chains, noozed together by putting the small end through the ring, and commenced chaining us up, one by one, and fastening with padlocks about two feet apart.

In this unhallowed situation the prisoners remained fifteen days, and in this situation General Clark delivered us to the professed civil authorities of the State, without any legal process being served on us at all during the whole time we were kept in chains, with nothing but *ex parte* evidence, and that either by the vilest apostates or by the mob who had committed murder in the State of Missouri. Notwithstanding all this *ex parte* evidence, Judge King did inform our lawyer, ten days previous to the termination of the trial, who he should commit and who he should not; and I heard Judge King say on his bench, in the presence of hundreds of witnesses, that there was no law for the "Mormons," and they need not expect any. Said he, "If the Governor's exterminating order had been directed to me, I would have seen it fulfilled to the very letter ere this time."

After a tedious trial of fifteen days, with no other witnesses but *ex parte* ones, the witnesses for the prisoners were either kicked out of doors or put on trial for themselves. The prisoners were now committed to Liberty Gaol, under the care and direction of Samuel Tillery, jailer. Here we were received with a shout of indignation and scorn by the prejudiced populace.

Prisoners were here thrust into gaol without a regular mittimus, the jailer having to send for one some days after. The mercies of the jailer were intolerable, feeding us with a scanty allowance on the dregs of coffee and tea from his own table, and fetching the provisions in a basket, on which the chickens had roosted the night before, without being cleaned. Five days he fed the prisoners on human flesh, and from extreme hunger I was compelled to eat it. In this situation we were kept until about the month of April, when we were remanded to Daviess County for trial before the grand jury. We were kept under the most loathsome and despotic guard they could produce in that county of lawless

mobs. After six or eight days, the grand jury (most of whom, by-the-bye, were so drunk that they had to be carried out and into their rooms as though they were lifeless,) formed a fictitious indictment, which was sanctioned by Judge Birch, who was the States' Attorney under Judge King at our *ex parte* trial, and who at that time stated that the "Mormons" ought to be hung without judge or jury. He, the said Judge, made out a mittimus, without day or date, ordering the Sheriff to take us to Columbia. The Sheriff selected four men to guard five of us.

We then took a circuitous route, crossing prairies sixteen miles without houses; and after travelling three days, the Sheriff and I were together by ourselves five miles from any of the rest of the company for sixteen miles at a stretch. The Sheriff here observed to me that he wished to God he was at home, and your friends and you also. The Sheriff then showed me the mittimus, and he found it had neither day nor date to it, and said the inhabitants of Daviess County would be surprised that the prisoners had not left them sooner; and, said he, "By God, I shall not go much further."

We were then near Yellow Creek, and there were no houses nearer one way than sixteen miles, and eleven another way, except right on the creek. Here a part of the guard took a spree, while the balance helped us to mount our horses, which we purchased of them, and for which they were paid. Here we took a change of venue, and went to Quincy without difficulty, where we found our families, who had been driven out of the State under the exterminating order of Governor Boggs. I never knew of Joseph Smith's holding any office, civil or military, or using any undue influence in religious matters during the whole routine of which I have been speaking.

LYMAN WIGHT.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 20, 1859.

VALUE OF MEN AS MEANS.—For the accomplishment of purposes, means are necessary. Anything can be accomplished with means; nothing can be done without them. "Ha!" the majority would exclaim; "give us means—give us *money*, and we will do anything." But few can realize the value of other means, and money appears to the majority to be all in all and the great power that moves the world. They can see but little other means for the accomplishment of purposes. To them the most valuable part of society consists in its money; and, indeed, to them it seems to be that which gives to society its value. The superficial imagine that wealth gives glory, vitality, power, greatness, and success to nations. Such, in reality, is not the fact. The power of money is only an illusion. It has but little intrinsic value, and it becomes of value merely because of the illusion under which all are labouring concerning it, and because society has set up money as its god.

We have no desire to moralize upon the worthlessness of money and the idolatry of Mammon worship. We are rather considering it in its character as means than viewing it from a moral point. Now, considered as means, money is, intrinsically, nearly valueless. Its value is derived from the fact that society sets upon it a value and takes it as a representative of wealth and power. It further derives its value from commerce; to carry on which, upon a large scale, money is doubtless indispensable in the present state of society; and perhaps a currency of some kind is necessary to the development of all society. Still there is but little intrinsic value in money; for even bits of paper are made to represent millions of pounds sterling. The chief value of money lies in the fact that it is made to buy men and their life-means, their labour, their inherent resources, their energies, their talents, and

enterprise;—the chief value of money—this almost intrinsically valueless thing, is in the fact that it is made to purchase that which of all means is the most valuable, and that the intrinsic wealth is always in the market, to be bartered for the unintrinsic wealth;—the chief value of money is in the fact that, though in itself it is valueless and powerless, it is made to purchase the real wealth, the life-power, and the true means. But though this is the case, when we wish to reach the philosophy of means and find wherein real power and resources consist, we must pass beyond the artificial and go to the intrinsic. We must go to men-means, and men-power, and men-wealth. It is in them, and their inherent resources, and their labours, and their energies, and their talents, and their enterprise that real power, means, and wealth consist. There are no means that will compare to what we have termed men-means.

"Give us *money* as means to accomplish purposes," the majority would exclaim. But we say, Give us *men* as means for the accomplishment of purposes. We are not taking a low trade-view of our subject, but considering the value of means for the accomplishment of purposes. The relative value of men-means above money-means for bringing about results we consider preponderates immeasurably in favour of the former. Say that the purpose to be accomplished is that which is given to the Saints to accomplish—namely, the building up of the kingdom of God and the operations and consummation of the great Latter-day Work: let that be the purpose to be accomplished—let that be the work to be done, and money as means, with all the influence, &c., resulting therefrom falls infinitely below men as means, destitute of money-wealth, but possessing energies, powers, talents, enterprise, and perseverance, with faith in the work of God and the will and readiness to be used as means to the accomplishment of his purposes and for the operations and consummation of his great Latter-day Work. Moreover, given this class of men as the chosen means, and all other means and resources will grow therefrom—wealth, cities, machinery, and all the resources belonging to national existence and prosperity.

We are aware that the kingdom cannot be built up without the money-means and material resources. The building of cities, the founding of settlements, the pursuits of agriculture, the establishing and extensive operations of manufactures, (so essential to the internal prosperity and social development of a community,) with internal and external commerce, are all connected with wealth and material resources. Moreover, that the kingdom should possess cities, settlements, machinery, &c., and be flourishing in its agricultural, manufacturing, and commercial interests, is very important, and indeed cannot well be over-rated in value in the building up of the kingdom and establishing the people of God in national existence and greatness. But all this will grow out of the men-means. If they are faithful to their God and the great work committed to their charge—if they are true to their destiny and seek first the kingdom of God, all other means and wealth and grandeur will be added among natural results. Money-means is also necessary for the emigration of the Saints, the chartering of ships, &c. This we do not lose sight of, nor do we ever desire to see the Saints indifferent or stupid over such matters. We are also conscious that financial prosperity is very desirable for the welfare of the Church, and we hope to see the day when she will have in her exchequer abundance of wealth. We are also aware how important in Church government it is to have in the Elders good financiers. In the government of nations, the possession of a good financial minister is deemed very important, and the financial prosperity of a nation is considered worthy of a general thanksgiving; but a financial depression is deemed a national calamity. So also with the Church: to have good financiers in the Elders is very important,

and financial prosperity very desirable. But after acknowledging this, the facts remain as before, and the value of men-means still far transcends that of material wealth; for do not men make the good financiers—men produce the material wealth, and men create financial prosperity? Moreover, this Church does not stand so much upon financial prosperity as other communities and nations do, nor does she owe her success and greatness to her gold. But she rather owes the wonderful growth and success of the Latter-day Work to the power and operations of God and to her men as means, almost independently of money-means. Nearly all her missionary and priestly operations have been comparatively without money-means, and the resources of the community of Saints have been devoted to their emigrations, settlements, and social development rather than exhausted in what may be termed her religious operations and growth. Moreover, it will be found, when the Latter-day Work is completed, that however much shall have been done by wealth, a thousand times more will have been accomplished by men-means. This will not only be true of the community of Saints in their special religious character, but also in their social and national growth. The very social and national prosperity and wealth of the kingdom, which we believe will ultimately be very great, will be found to grow *out* of the Church, rather than be brought *into* it; and the immense resources and influence which the kingdom will possess will be created by its men-means. Indeed, the Lord, in his operations in the last days, will strikingly show how much more he values men as means to the accomplishing of his purposes than he does money, and indeed how much more highly he values the *right* men as means, without riches, than he does the men of wealth accompanied with all their gold.

We do not bring up the relative value of men-means above all other means for the bare purpose of instituting comparisons, but to impress upon the Saints, and especially the Presiding Elders, the immense value of men as means for accomplishing the work given them to do. To realize this is not a trifling matter. It is of vast importance to the success of the cause and the performance of the work to be done that the Saints and Elders should duly appreciate the value and amount of means at their command for the accomplishment of those purposes which the Lord has committed to their charge. When the Presiding Elders thoroughly appreciate the amount of men-means at their command and the transcendent value of such means, they will realize that the Church is rich in the most valuable of all means; and when, having thoroughly realized this, they properly use their means for the accomplishment of the work given to be done, the success of the cause will be much greater and immensely more will be done; and when the Saints generally are brought to realize as much also, and to feel more what they *can* do, then the progress of the kingdom will be very rapid. We are not confining our view to the amount of material wealth that they can create for the kingdom, though that doubtless will ultimately be very great. Were this our highest view, it would be at best but a low one. We are taking the broad view of the work generally in all its branches. There are missionary operations, the ingathering of the elect, the preaching of the Gospel, the bringing of salvation to the thousands of honest-hearted who shall be saved, the gathering of the Saints, and their social and national development in Zion, as well as the general development of the work of God throughout the earth. To accomplish this, the Church relies, under God, most upon her men-means. Nor must the sisters imagine themselves excluded from the means which are so highly valued for the accomplishment of God's purposes. Women are always understood to be included with men in all the general affairs of mankind. The sisters will please consider themselves throughout as included in common with the brethren in what we have termed men-

means. The value of the sisters as means for the accomplishing of God's purposes and the rolling on of the great work in which they in common with the brethren are engaged is scarcely less than the value of the men; and we are certain that if the immense value of our brethren and sisters as means was thoroughly understood and generally appreciated, and the *quantity* of the means realized and properly used by the presiding men in these lands, much—very much more would be done for the success and rapidity of the work of God.

TESTIMONIES OF OLIVER COWDERY AND MARTIN HARRIS.

The following testimonies in relation to "Mormonism" and the Book of Mormon, which are well worth preserving for future reference, will doubtless be perused with considerable interest by all our readers.

(From the *Deseret News*.)

"At a special Conference at Council Bluffs, Iówa, held on the 21st of October, in the year 1848, brother Oliver Cowdery, one of the three important witnesses to the truth of the Book of Mormon, and who had been absent from the Church, through disaffection, for a number of years, and had been engaged in the practice of law, was present and made the remarks here annexed. Brother Orson Hyde presided at the said Conference. Brother Reuben Miller, now Bishop of Mill Creek Ward, was also present at the time and noted what he said, and has furnished us what he believes to be a verbatim report of his remarks, which we take pleasure in laying before our readers:—

'Friends and brethren,—My name is Cowdery—Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance. Not because I was better than the rest of mankind was I called; but, to fulfil the purposes of God, he called me to a high and holy calling. I wrote, with my own pen, the entire Book of Mormon (save a few pages,) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes and handled with my hands the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is *true*. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the Prophet. It contains the everlasting Gospel, and came forth to the children of men in fulfilment of the revelations of John, where he says he saw an angel come with the everlasting Gospel to preach to every nation, kindred, tongue, and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy Priesthood is here. I was present with Joseph when an holy angel from God came down from heaven and conferred on us or restored the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands. I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by the holy angel from on high. This Priesthood was then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood or authority we then conferred upon many, and is just as good and valid as though God had done it in person. I laid my hands upon that man—yes, I laid my right hand upon his head (pointing to brother Hyde), and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ.'

In the early part of November following, as brother Miller relates, brother Hyde called a High Council in the Tabernacle to consider the case of brother Cowdery. Having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be restored by the voice of a similar body. Before this body brother Cowdery said—

'Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to

be one in your midst. I seek no station; I only wish to be identified with you. I am out of the Church. I am not a member of the Church; but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing as I do that its decisions are right and should be obeyed.'

Brother George W. Harris, President of the Council, moved that brother Cowdery be received. Considerable discussion took place in relation to a certain letter which, it was alleged, brother Cowdery had written to David Whitmer. Brother Cowdery again rose and said—

'If there be any person that has aught against me, let him declare it. My coming back and humbly asking to become a member, through the door, covers the whole ground. I acknowledge this authority.'

Brother Hyde moved that brother Oliver Cowdery be received into the Church by baptism and that all old things be dropped and forgotten. Seconded and carried unanimously. We are informed by Elder Phineas H. Young, who was present at his death, that Oliver Cowdery died in Richmond, Missouri, at four o'clock a.m., March 3, 1849. Elder Young says, 'His last moments were spent in bearing testimony of the truth of the Gospel, revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administration.'"

(From a manuscript found in the *Millennial Star Office*, written by Elder D. B. Dille.)

"ADDITIONAL TESTIMONY OF MARTIN HARRIS (ONE OF THE THREE WITNESSES) TO THE COMING FORTH OF THE BOOK OF MORMON.

Sept. 15, 1853.

Be it known to all whom this may concern that I, David B. Dille, of Ogden city, Weber County, Salt Lake, *en route* to Great Britain, having business with one Martin Harris, formerly of the Church of Latter-day Saints, and residing at Kirtland, Lake County, Ohio, did personally wait upon him at his residence, and found him sick in bed; and was informed by the said Martin Harris that he had not been able to take any nourishment for the space of three days. This, together with his advanced age, had completely prostrated him. After making my business known to Mr. Harris, and some little conversation with him, the said Martin Harris started up in bed, and, after particularly inquiring concerning the prosperity of the Church, made the following declaration:—'I feel that a spirit has come across me—the old spirit of Mormonism; and I begin to feel as I used to feel; and I will not say I won't go to the Valley.' Then addressing himself to his wife, he said—'I don't know but that, if you will get me some breakfast, I will get up and eat it.'

I then addressed Mr. Harris relative to his once high and exalted station in the Church, and his then fallen and afflicted condition. I afterwards put the following questions to Mr. Harris, to which he severally replied with the greatest cheerfulness:—'What do you think of the Book of Mormon? Is it a divine record?'

Mr. Harris replied and said—'I was the right-hand man of Joseph Smith, and I know that he was a Prophet of God. I know the Book of Mormon is true.' Then smiting his fist on the table, he said—'*And you know that I know that it is true.* I know that the plates have been translated by the gift and power of God, for his voice declared it unto us; therefore I know of a surety that the work is true. For,' continued Mr. Harris, 'did I not at one time hold the plates on my knee an hour-and-a-half, whilst in conversation with Joseph, when we went to bury them in the woods, that the enemy might not obtain them? Yes, I did. And as many of the plates as Joseph Smith translated I handled with my hands, plate after plate. Then describing their dimensions, he pointed with one of the fingers of his left hand to the back of his right hand and said, 'I should think they were so long, or about eight inches, and about so thick, or about four inches; and each of the plates was thicker than the thickest tin.'

I then asked Mr. Harris if he ever lost 3,000 dollars by the publishing of the Book of Mormon? Mr. Harris said—'I never lost one cent. Mr. Smith,' he said, 'paid me all that I advanced, and more too.' As much as to say, he received a portion of the profits accruing from the sale of the book.

Mr. Harris further said—'I took a transcript of the characters of the plates to Dr. Anthon, of New York. When I arrived at the house of Professor Anthon, I found him in his office and alone, and presented the transcript to him, and asked him to read it. He said, if I would bring the plates, he would assist in the translation. I told him I could not, for they were sealed. Professor Anthon then gave me a certificate certifying that the characters were Arabic, Chaldaic, and Egyptian. I then left Dr. Anthon, and was near the door, when he said, 'How did the young man know the plates were there?' I said an angel had shown them to him. Professor Anthon then said, 'Let me see the certificate!'"

—upon which, I took it from my waistcoat pocket and unsuspectingly gave it to him. He then tore it up in anger, saying there was no such thing as angels now—it was all a hoax. I then went to Dr. Mitchell with the transcript, and he confirmed what Professor Anthon had said.'

Mr. Harris is about 58 years' old, and is on a valuable farm of 90 acres, beautifully situated at Kirtland, Lake County, Ohio."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 514.)

(From the *San Francisco Weekly Herald.*)

"The past few years have been rich in the discoveries of the remains of ancient grandeur. How sad the comment upon humble pride are the ruins fast coming to light, that tell us of mighty nations far surpassing us in the splendour of their monuments and the magnitude of their works, that have flourished, disappeared, and left not a record of their existence, save these dumb witnesses of their greatness! The learned have for years been exploring the seats of ancient empires in the East, and wonderful have been the revelations that have rewarded their search. America is as rich, and as yet an almost untried field for the researches of the antiquarian. Monuments everywhere exist, which show that this continent was once peopled by a race of rare attainments, far advanced in the arts, and numerous as the sands of the ocean. Who were they?—what has become of them?—are questions that none can answer."

(From Julius Froebel's "Seven Years' Travel in Central America, Northern Mexico, and the Far West of the United States," published in London, 1859.)

"The place, indeed, [Carrizal, North Mexico,] is full of ruins, and lies on a raised platform consisting of hard red clay, with pebbles and fragments of sandstone, evidently changed by the influence of heat, red porphyry, black scoriaceous lava, yellow and green scoriæ, much resembling pumice, and numerous pebbles of chalcedony. . . . The town of Chihuahua derived its ancient wealth and splendour from the rich mines of Santa Eulalia, and the decline of the town has followed that of the mines. . . . The whole design of the town, with its pleasant streets and many noble edifices, marks the past periods of its splendour; and even in its present decay it is far more beautiful, as a whole, than any town of similar pretension in the United States. The reader may form some idea of the vast quantities of silver ore formerly smelted here, when I mention that hundreds of houses and the walls of all the gardens and fields in the environs are built of the scoria, in which, according to trustworthy analysis, enough silver remains to make fresh smelting, under better and more scientific management, a profitable undertaking. Forty-three millions of marks of silver have been the produce of these mines in 130 years. . . . On the Gila, figures and characters ["hieroglyphics"] are cut on rocks which cannot be climbed without difficulty; also on precipitous sides of rocks which could not be reached without mechanical contrivance. It is scarcely to be imagined that men would take the trouble to get at such places, and there to carry out a difficult and laborious work, unless they had some important end in view; and the more so, since rocks and masses of stone abound close by, where the operation might have been effected easily, had it been undertaken merely for amusement. I saw at the summit of a lofty and steep mountain near the Gila, below the region of the lava terraces to which I have above referred, ["A broad terrace of doleritic lava, with perpendicular sections towards the valley,"] the rocks covered with these characters. Old footpaths, in places trodden into the rock, occur in great numbers along the side of the mountains, all tending to the summit. In my opinion, these footpaths could only have been formed during many centuries of constant use; and it is impossible not to draw the conclusion that some important object was connected with them and with the characters carved on those rocks. . . . One of the carvings by the Gila is particularly interesting, as occuring on a rock on the precipitous side of lava terraces, the present position of which, half covered by another mass, hiding part of the carving, proves that the changed position of the rocks, through some natural phenomenon, is of later date than the figures. Other engravings, also taken from the lava walls along the Gila, have more the character of an inscription, or of the communication of connected thoughts, than any other that I saw. A desert covered with pebbles and fragments of granite, porphyry, syenite, greenstone, jasper, &c., &c., extends above the lava terraces, on each side of the Gila."

(To be continued.)

PASSING EVENTS.

General.—The town of Erzeroum, in Turkey, has been entirely destroyed by a fresh earthquake, which has demolished even the ramparts. The town of Klosterle, in Germany, has been destroyed by fire, which broke out on July 23. A series of fights have taken place between the Austrian, Prussian, and German soldiers forming the garrison at Frankfort. A similar fight took place at Mayence, between the Prussian portion of the garrison on one side, and the Austrian and Bavarian soldiers on the other.

American.—There has lately been a terrible tornado in Illinois: as far as heard from, it began in Calhoun County, carrying everything, men, houses, barns, fences, trees, and cattle with it, from Manchester to a distance of twelve miles, directly north-east. To give an idea of the force of the storm, a stone weighing three pounds was lifted up and carried sixty feet, passing through a window four feet from the floor: the floor and partition of a room, twenty by thirty feet, was carried away, with some heavy timber; and all cannot be found within two miles from the place: a windmill was carried over four hundred yards, with pipes, pumps, &c., the small end foremost: there is not a space of ten feet square within the route of the storm that has not rails, boards, &c., stuck in the ground, so that no one can easily pull them out: whole partitions of houses are gone and cannot be found. A man riding in a field was blown from his horse, the saddle torn off and carried about two miles from the place. In Jacksonville, houses, barn, furniture, were torn into shreds; the fences scattered for miles, and numbers of human beings and animals killed, waggons blown to pieces, spokes knocked out of the wheels, and even the tires bent: a horse was found in the neighbourhood dead, with a rail run through him *lengthwise*, so that both ends were visible: every tenement within six or eight miles was swept away. In other neighbourhoods similar disasters were experienced, houses and other buildings being swept away, and hundreds of animals killed. Apart from the destruction of cattle, crops, trees, and orchards, thousands of dollars' worth of property was broken up and scattered in all directions. Peru is still agitated by attempts at revolution and rumours of *pronunciamentos* on all sides. Utah news report "prospects of an abundant harvest," and that "Elder Orson Hyde had counselled the people to commence storing grain for a coming famine."

MEMORABILIA.

English Dioceses.—There are 28 dioceses or bishoprics in England, which are as follow:—Canterbury, York, London, Durham, Winchester, Lincoln, Bangor, Carlisle, Rochester, Bath and Wells, Gloucester and Bristol, Exeter, Ripon, Salisbury, Peterborough, St. David's, Worcester, Chichester, Lichfield, Ely, Oxford, St. Asaph, Chester, Hereford, Manchester, Norwich, Sodor and Man, Llandaff. The Bishops of London, Durham, and Winchester rank next to the Archbishops of Canterbury and York: the rest according to priority of consecration. Those of Sodor and Man and Llandaff are not peers of the realm by virtue of their episcopal office.

Lynch Law.—This originated in one of the Southern States of America, where a body of farmers, being unable to bring some depredators legally to justice, assembled together and chose one out of their number, named Lynch, as judge, and from the rest selected a jury; and this self-constituted court proceeded to try certain cases and enforce various punishments. Since then, settlements in the Mississippi valley having rapidly increased and the law courts being found too few and unbearably tardy in their movements, the settlers have frequently assembled together, appointed a temporary judge Lynch and jury from among themselves, and summarily convicted and punished (and sometimes hanged) those brought before them.

Stewardship of the Chiltern Hundreds.—The Chiltern Hills are a range of chalk hills dividing the counties of Hertford and Bedford, running from Tring, in Hertfordshire, through the middle of Buckinghamshire, to Henley in Oxfordshire. These hills were formerly covered with beech trees and became the haunts of robbers, from whose depredations it was the duty of a crown officer, called the Steward of the Chiltern Hundreds, (which were Burnham, Desborough and Stoke,) to protect the inhabitants. The actual duties of the stewardship have long since ceased, but the office is still nominally retained, the gift of appointment being in the hands of the Chancellor of the Exchequer, for the acceptance of any member of the House of Commons, who may desire to vacate his seat; which vacation can only be done legally by his taking some office under the Crown.